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ΑΥΤΟΚΑΤΑ'ΚΡΙΤΟΣ:

OR

HYPOCRISIE UNVAIL'D,

AND

JESUITISME UNMASKT.

In a LETTER to Mr. *R. Baxter*, by one that is a lover of Unity, Peace, and Concord, and his Well-wisher.

AUG.

Simulata Sanctitas duplex est iniquitas.

JOB 8. 13.

The Hypocrites hope shall perish.

LONDON:
Printed for *R. Royston*, Bookseller to the Kings most Excellent Majesty, at the Angel in *Ivie-lane*, 1662.

Hypocriſie unvail'd, &c.

SIR,

I Know, and am led with a ſtrong perſwaſion, that I ſhall aſtoniſh your Admirers, even to a new amazing wonder, and fire their breſts with indignation, and no leſſe anger, by this *Epiſtolary* Treatiſe, with it's *Epigraphe*, or Inſcription, you being judged by them (who are not the beſt judges) to be a man of great *Sinceritie* (which is oppoſed to *Hypocriſie*) and adverſe to *Jeſuitiſme*, being (as they conceive) no friend to Poperie.

You may likewiſe wonder that he, who is a ſtranger to your Perſon, ſhould be ſo hardie, as to inſcribe a Letter to a man unknown, with whom he never had the leaſt converſation. However let me ſuggeſt thus much unto you, by way of Preface, that in this forward act I want not a Preſident, I am not ſingular in it: even the learned, and moſt profound St. *Auſtine* did once the like; for in his Confeſſions he makes (which argues a tender ſpirit) an acknowledgment to God of a piece of boldneſſe in dedicating a book to a great Oratour in *Rome*, by name *Icherius*, whoſe face he had never ſeen, though he had heard much of his fame for his great knowledge and ſtupendious learning. In this reſpect, Sir, you are not unknown to me, who have formerly admired your parts, eſpecially when I conſidered your primitive education, being not (as was then commonly reported) bred up at either of the two famous *Univerſities* in this Kingdome; which are the fountains of *Learning*, and *Religion*. By your pens numerous Iſſue out of the preſſe I came onely at a diſtance acquainted with your Perſon, as to thoſe common parrs, and inward endowments, which conſtitute a man, and diſtinguiſh him from beaſts.

Lib. 4. c. 14. *Quem non noveram facie, ſed amaveram hominem ex doctrinæ famâ.*

But let me friendly, (with all humility and meekneſs) and *freely* (without any the leaſt degree of malice) tell you, that as I am not ſo *Spider-ſpirited*, as to ſuck poyſon out of the ſweeteſt flowers, (which is a great crime in prejudicated Readers) ſo, whilſt I admire the curious web of that little creature, ſpun into a variety of fine twiſted threads, I will not dare play with it in my hand, nor having ſquees'd it, ſuck it's poyſon. There may be much venome where there is the greateſt Art: as we ſee by experience in the writings, and ſayings of many Hereticks, and proud Schiſmaticks, who have learned *Heads* and unſanctified *Hearts*, which are the Devills *Forge* and *Anvill in* which, and *on* which, he hammers, contrives, and faſhions many miſchevous conceits, ſtratagems, and concluſions deſtructive both to the *State* and *Church*.

I have ſeen a bitter pill wrapped up in Gold to delude the ſqueaſie Palat of a ſick Patient; and I have met with opinions, and ſecretly couched doctrines mantled with plauſible, and elegant expreſſions, and therefore the more mortally dangerous.

We ſhould be guilty of great madneſſe, if our wonder at the dexterous skill and eloquence of a falſe Teacher, ſhould caſt us into ſo fond a love of his perſon, and familiarity with his writings, as to take down all his ſugard *Pills*, and drink up his ſweetned-poyſon'd *Potions*, or to admit with a thirſty greedineſs all his Dictates for Scripture, and Divine Oracles. There can be no ſafety in our Judgment, or affection, without a wiſe diſtinction, to diſcerne, and put a difference between Truth, and Falſhood, Certainties, and uncertainties, Neceſſaries and Unneceſſaries, Catholick Verities, and private Opinions, upon the former of which we are to lay the ſtreſſe of the Churches Peace.

For want of the forenamed diſtinguiſhing Judgment, we may wrong God, if we acknowledg not what excellent parts he hath bequeathed or given to any Creature, and likewiſe injure our ſelves, if, upon the allowance of thoſe excellent gifts, we ſwallow the dangerous enormities that attend them either in Doctrine or Manners. *Nec propter doctrinam ejus prava ſunt*

1 Theſ. 5. 21. *Omnia probate, quod bonum eſt tenete.*

ſunt ſuſcipienda dogmata, nec propter Dogmatum pravitatem, ſi quos commentarios in Scripturas S. utiles edidit, penitus reſpuendi ſunt. So St. *Hierome* in his Epi. to *Tranquillinus*, concerning *Origen.* i. e. "Let not the great learning of the man who is an "Heretick, draw thee into ſo great an Admiration of him, as "to cleave to or joyn with him in his corrupt opinions. It is obſerved by *Lirenenſis* and others, that the worſt of Hereticks were in the former ages reputed for moſt holy and ſtrict in their lives, by which means they more eaſily broached and ſucceſſefully propagated their Hereſies; and ſuch men were the Devils greateſt Engines, by which he batterd the Church, and defaced the truth in the peoples hearts, who ſwallowed the hook of their groſſe and corrupt Opinions, being baited with an outward ſhew of Sanctity in their Lives. *Error magiſtri eſt tentatio populi, & tanto major quanto ipſe eſſet ſanctior, & doctior que erraret.* It was the formall Sanctity, and outward ſeveritie or ſtrictneſſe in their lives, joyn'd with their common gifts of praying, &c. whereby the Phariſees thoſe *Kingcurbers*, and *Church-deſtroyers* in the late bloody times, captivated the peoples *Eares*, *Eyes*, and *Hearts*, ſo that they were led by thoſe falſe teachers into labyrinths of errours, into Sedition, and Treaſon, into Rebellion againſt their King, and Church. *Vincent. Livinen. c. 23.*

To what hath been premis'd in General (before I deſcend to particulars, at which I chiefly aim, and is the main of my deſign in undeceiving the ſeduced Multitude.) I ſhall adde this one Truth as an undeniable Maxime amongſt Divines, that, *he whoſe Doctrine doth not accord with his life*, if the former be not ſound, not agreeable to the rule and Rubrick of Gods word, although the latter be ſeemingly holy, ſuch a one muſt not deceive himſelf and the world with his outward formalities, with the ſhell of Religion, or appearance of Godlineſs, he is (like to that *Abailardus* in St. *Bernard*) *Johannes foràs* (as that Father ſayes of him) but *Herodes intus*, to ſpeak in plain language, he is a jugling, an half-faced, and half-paced *Hypocrite*, who (as the Jews in their Proverbs ſpeak of a lye) halts and goes but upon one leg, whereas Truth (as they adde and ſay) walks on two with a ſteady conſtancy. Χρὴ κ) τὰ δόγματα συμφωνεῖν τῷ βίῳ, κ) τὸν βίον τοῖς δόγμασι. *Chryſ.*

The

Orat. 20. in laud. Basil. Mag.

The learned *Nazianzen* determines the case thus, to the shame of all such painted formal *Hypocrites*, he sayes, οἱ μὲν γὰρ, ἢ βίον μόνον, ἢ λόγον κατωρθωκότες τῷ ἑτέρῳ δὲ λείποντες οὐδὲν τῶν ἑτεροφθαλμῶν διαφέρουσι, *i.e.* "They that only live soberly "with a vulgar or common repute of honesty or sobriety, and "in the mean time, are corrupt in their Doctrine or opini-"ons; they are like the *Lusci*, men with one eye, or (which "is an ugly sight to the beholder) have one of their eyes ble-"mish'd and bigger then the other; but they who excel in "both kindes, *i. e.* have joyn'd soundness of Doctrine with sincerity of life and purity of Converversation, those are by the same (truly call'd *the Divie*) Father termed Περιδέξιοι, *Ambidexters, quibus sinistra non minus agilis est quàm dextra*, right-handed, he means complete and blessed men.

ὁ θεόλογος.

Now Sir be not offended if (joyning my self with you) I heartily wish (as I do for my self) that you were such a one, an *Ambidexter* in Religion, a man of so exquisite and rare perfection, such a one as St. *Paul* advises *Timothy* to be, *an example of believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity*, &c. These five words comprise as in a Scheme, the summe of what constitutes a sound and exact *Divine*: And the latter of these, *i. e. Purity*, comprehends not only that of the body as it is opposed to uncleanness, but also that *Purity* of the mind, as it is contrary or opposite to the worst of the souls defilements, i. e. *Heresie* and *Hypocrisie*.

1 Tim. 4. 12.

Now as *Jehu* once said to *Joram* the Son of *Ahab*, *what peace so long as the whoredomes of thy Mother* Jezabel *and her witchcrafts are so many?* So say I to you with some alteration (and I hope without offence, because I relate a Truth though it be *pungens* not *ungens*, somewhat sharp and biting) *First*, what *purity* is there in that mans soul, whose Words and Works, whose Doctrine and Manners are blended with foul Errours, blasted with Sedition, tainted with Pride, soured with Schisme, and infected (as with the Plague or Leprosie which infects others) with Rebellion against his *Kings* Royal commands, with enmity to his Person, and he hardned in a stiffe disobedience and wilfull obstinacy against the R. Reverend *Fathers* of the Church, and its pious constitutions for the

2 King. 9. 22.

As appeares by his Theses or Aphorismes full of Treason and Sedition in his (so called) *Holy*, rather unholy *Common wealth*.

the ſettlement of *Peace* (which is Religions Nurſe) and *order* (which prevents confuſion) among us?

Secondly, what *Purity* is there in that ſoul which is a compoſition of *ſelf-conceit* and a daring *Arrogancy*, who, ſtabbing himſelf with his own condemning pen, ſaies thus in writing, (and it is but what's his practice) *The pride of mens hearts doe make them ſo over-value their own conceptions* (he meanes the ſpurious brats of their (or his) phantaſtick brains) *that they expect* (as he doth and ever did) *that all men ſhould be of their mind, and bow down to thoſe reaſons which others can ſee through*, i. e. diſcover and prove to be vain and frivolous, as the R. R. Fathers in God the Biſhops, with their Aſſiſtants, proved his to be, in a diſputation held at the Savoy, 1661. Againe, he goes on, and ſaies there, *Every ſect is uſually confident in their own way, and as they value themſelves, ſo they doe their reaſons* (which are ſeldome ſuch, being onely ſhadows of reaſon) *And hereupon ariſe ſuch breaches in affections and communion, as there are, whilſt men cry down the diviſions of others, but maintain the like themſelves.* Now he that writ theſe lines, and is himſelf too confident of the goodneſſe of his cauſe, and Truth of his Opinions, though they are for the major part of them repugnant to the judgment and decrees of all Antiquitie, to the general practiſe of the Church in all Ages, ſuch is his denyal of the *Biſhops* to differ both in *Order* and *Degree* from *Presbyters*; his diſputing againſt a *Surplice* (an innocent, graceful, uſeful habit, which may mind us Miniſters of that candour and purity both of ſoul and body, which ſhould be eminently in us) I ſay, he that ſhall in theſe (and many other particulars) like thoſe noted little fiſhes in Rivers, ſwim againſt the ſtream of Authority, and is ſo obſtinate that he will not confeſſe his conviction, nor acknowledge his errour, when he hath been refuted by better reaſons, for fear of diſpleaſing his blinded party; may we not brand him from his own mouth or pen, with the mark or name of a proud, perverſe, *Sectary*?

Vid. Gild. Salvian. Or the Reformed Paſtor. p. 205.

Eſt proprium Chriſtianæ modeſtiæ, & gravitatis, non ſua poſteris tradere, ſed à majoribus accepta ſervare. Vinc. Lir. c. 9.

Thirdly, is there *Purity* in that man (and not rather much diſſimulation, deceit, and falſitie) whoſe actions give his words the lie, and is full of ſelf-contradictions, and Contra-

rieties

rities, a meer Ἀλλοπρόσαλλος (which is the Epithet affix'd by the Prince of Poets to *Mars*) *Nunc harum, nunc illarum partium, mutabilis semper et instabilis, unstable as water* (and so of *Rubens* race) and saies, never intending to make good his

Gen. 49. 4.

sayings, *let but able, and faithfull men be Overseers* (he means

Vid. Gild. Salvian. p. 10.

Bishops) that will make the word of God the Rule, *and lay out themselves to the saving of mens souls, and I am resolved never to contend with such about the businesse of Superiority, but cheerfully to obey them in all things, if they require my obedience.* Now I appeale to the Tribunal of the *Protestators* conscience, whether the Bishop of *Wor.* design'd by *God*, and appointed by his sacred *Majesty*, to be your *Overseer*, hath not in him those three forenamed qualifications; First, may he not truly be numbred among those *able men*, *Exod.* 18. 21. and those who are said 1 (*Chron.* 9. 13.) *to be very able men for the work of the service of the house of God?* Did not Mr. *B.* find the *Bishops* Δυνάστης his quicknesse, and great ability in disputing (being therein another *Chrysippus* for his excellency) when in private at his own house in *Worcester* (as Dr. *Warmstrey* now Dean of that Church can witnesse) he convinced Mr. *B.* even to a silent confession of the dangerous and horrible consequences of his most absurd and false position, viz. *That the enjoyning of things lawful by lawful authority, if they may by Accident be the occasion of Sin, is sinful*-----

Of whom it is said, that he was *Indisputando pressus, concisus, & sub-actus.*

And likewise afterwards at the *Savoy* convinced him (to speak in plain English) of a lie, when the Bishop laying openly to his charge the danger of the forementioned Assertion (coined doubtlesse in the *Jesuits* mint) the man denied that he ever affirmed it, which deniall was immediately refuted, when the Answers, which he had before that delivered written with his own hand, were produced. *Oh tell not this in Gath, nor publish*

2 Sam. 1. 20.

it in Askelon, lest the enemies of the Lord and his Truth blaspheme, when they heare that one of his Ministers committed so foul a sinne, which St *Austine* calls the Devils first-

Aug. in 8. Johan.

born, *Quomodo Deus pater genuit Filium Veritatem, Sic Diabolus lapsus genuit quasi filium mendacium.* Oh, to what an height of *Impiety* is that man flown, and into how low a sink of *Impurity* is he fallen, that dares in the face of a Congregation or Assembly of pious and learned men tell an untruth by denying what

what he had asserted, onely to save his reputation, which might be lost in maintaining an erroneous position, or after he had vented it, not being able to maintaine the same. It may be, Sir, your memory is fraile, and weakned, or hurt by Choler, which is an enemy to it; otherwise surely you would not be so bold (as it appeares you were by the Bishops letter) nor presume *immediately to deny oftimes what you had before affirmed*; if your memory be weak, then the Bishop exceeds you in this *ability*, in the gift of a strong and retentive memory: you see, Sir, that he hath great abilities, in that he is *able* to convince your *reason* and Judgment by a *Redargution* or *Conviction* proceeding from the *confutation of the cause*; but I feare he will never be *able* to confute your *person*, by extorting from you an humble acknowledgement of your conviction. The cause is often evinc'd and overthrown when yet the person still retaines his former confidence, and stifnes in his Opinion. This made *Aristotle* to affirm, that there is a twofold *Elenchus*, Ἔλεγχος πρὸς τὸν ἐρωτῶντα, καὶ πρὸς τὸν λόγον.

As for the second and third Qualification which you require in a Bishop, which you call an *Overseer*, viz. *Faithfulnesse in making the word of God his Rule, and a laying out himself to the saving of Soules*; He signally declared that he was so well qualified, when out of love to the peoples Souls he preached at *Kidderminster*, and (as it became a faithfull dispenser of the word) endeavoured what he could to undeceive that poor and miserably deluded people, who (as he then told them) had been taught *by a man of great authority among them* (or rather, say I, a little *Pope*) that *it was lawfull for them to take up Armes against the King*, (I am sure this is popish Doctrine) besides many other seditious doctrines. The Bishop taught them then a better lesson, even that which *Solomon* prescribed in, *Prov.* 24. 21. *Feare the Lord, and the King, and meddle not with them that are given to change*; or, (as it is in the Original) with * *Changers*, i. e. with Rebells, and seditious persons, the word in Heb. signifies both the former and the latter; such are they who *change* or turne the *Obedience*, which they owe to their King and Superiours, into disobedience, *Honour* that is due to them into dishonour, *Peace* into warre, *Order* into confusion, a well-

* Heb. שׁוֹנִים *Tremel. reddit varios* i.e. (says Junius) *varientes ac perfringentes Dei suorumque Principum mandata, & deficientes vitâ suâ immorigerâ à Reverentiâ Dei & Regis.*

ſetled *Church* into Conventicles, σπήλαια λῃστῶν καὶ δαιμόνων πλανώγια (as a Greek Father calls them truly) *Dens of Theeves and Innes of Devils; meddle not*, have nothing to doe with ſuch men who are *Soul-deſtroyers*, but ſhun and avoyd them as you doe the plague, or houſes infected with it.

1 Pet. 2. 15. *Feare God, and honour the King*, by a willing ſubjection to Him and his Lawes, by a free contribution (when need requires) of your moneys to maintaine his Royall Perſon in ſafety and honour; upon no pretence whatſoever take up armes againſt Him, which to do is abſolutely againſt the Dictates of Nature, againſt the precepts and practiſe of *Chriſt* and all good *Chriſtians* in the primitive times, who were taught not to fight *againſt*, but to pray *for* their *Emperours* (though perſecutours) under whom they lived. *Kings* are petty Deities or Gods upon earth, they have ſupreme and abſolute Authority under God, ſo that all perſons, whether eccleſiaſticall or civill, within their Dominions, ſtand bound in Law, Allegiance, and Conſcience, to obey their will and pleaſure or to abide their puniſhment by a paſſive Obedience: And they that dare make any violent oppoſition or reſiſtance *ſhall receive to themſelves* κῆμα *damnation*, that puniſhment which belongs to ſo ſacrilegious a Contumacie, i. e. not onely that puniſhment which is temporall here in this life, but alſo that which is eternall hereafter. This or ſuch like Doctrine the Biſhop inſtill'd into the eares of that ſeduced people, and exhorted them doubtleſſe to repent of their rebellious Obſtinacie againſt their lawfull and moſt religious King.

Rom. 13. 2. Κῆμα ὄψιν ἡ ἀνταπόδυσις θεῦ. *Heſyod.* Gods puniſhment and retribution to ſin, both here and in the world to come. Vid. Dr. *Ham* on that Text.

If I were now to ſpeake to that people of *Kidderminſter*, I would propoſe to them this Queſtion, which is the beſt Nurſe of the two, whether ſhe that gives poyſon inſtead of milk to her tender babe, or ſhe that feeds it with wholſome food? your Teacher has poyſon'd you with ſeditious and corrupt doctrines, the Biſhop like a Nurſing-Father hath taken, and will take care that that poyſon be caſt out of your Soules. Therefore love and honour him for his tender care of you.

Now, Sir, let me direct my ſpeech to your ſelf by an Interrogation,

rogation, if the Bishop of *Worcester* be so *able* a man (as hath been proved) and intends the good of Soules, why did you not according to your former protestation and promise obey him in a thing so Lawful, so Christian, and Commendable, when he required your obedience by retracting publickly that *former position*, and renouncing your Doctrines and Principles tending to Sedition and Rebellion, which have been frequently vented out of the Pulpit, and are published in your Books, to the poysoning and destruction of many a poor soul? Why too did you preach without a *Licence*, contrary to his Injunction? This was your Crime, and no small one, to spurn against Authority: for this chiefly you were silenced, and it is the voyce of the whole Kingdom (I mean all loyal Subjects and good Christians) that so dangerous a person may be debar'd the Pulpit, till you have opened your mouth again by a publick Retraction, not scorning to do that which was done by one far better then your self, St. *Austine*, and lately by another who was a great promoter of the late Rebellion. *Humanum est errare, sed Diabolicum perseverare.*

Viz. That the enjoyning of things lawful, &c.

All the premises considered and weighed in the ballance of a moderate, mature, and discerning Judgment, may we not from them infer, that he who is a seditious Preacher and Falsifyer of his word, that writes and speaks one thing and means another, and makes not good by a real performance what he hath protested by a serious Vow and Promise; he is a man not to be trusted, a *Catharist* in opinion and Fact, *i. e.* (what *Catharinus* and the *Novatians* were) *Superbice typho inflatus*, false, self-will'd, and proud, and not a man of *Purity*, but rather an *Hypocrite*, and to be ranked among those whom the Jews call צבועים *i. Colorati, fucati, pigmentati*, which name they affix to dissembling Pharisees and Pharisaical Dissemblers, from whence *Vipers* and *Serpents* in regard of their divers colours are call'd צבועים; so that our blessed Saviour, the God of Truth and lover of sincerity, when he called the Pharisees *Serpents and a Generation of Vipers*, by this appellation he plainly intimated, that as Vipers are, they were painted with various colours, with divers shews of holiness and pretences of piety and goodness, which they professed with

Seductor non Doctor, Impostor non Pastor. Bern.

Like that speckled bird, Jer. 12 9. עיט צבוע *Avis colorata.*

Mat. 23. 33.

with their Tongues, being ſevere and grave in their outward carriage, whilſt their hearts within were full of cruelty, and ſpotted with that which is a foul blot in a Miniſter of the Goſpel, *i. e. Covetouſneſſe.* And, Sir, let me ask you one Queſtion more, can you quit your ſelf by any juſt Apology from the guilt of this horrid ſin (the ſin of *Judas*, and may be call'd *Iſcariotiſmus*) when by an illegal intruſion and a bold violent uſurpation you poſſeſſed your ſelf of another mans Living, *a man* (as you confeſſed once to the Biſhop) *of an unblameable life and converſation*, whom (with his poor family) you forc'd to great want, and tyed him up by the bridle of a Committees *Order* to the *Rack* of penury, whilſt you your ſelf fed (like a pamper'd beaſt) in the *Manger* with plenty, and without all pity. Is this to obey our Saviours command, *Give, and it ſhall be given unto you*, to take away the *Fleece* as well as the *Flock* from the true and lawful owner the *Shepherd*, whom you moſt uncharitably conceived and reported *not to be fit for want of parts, to qualifie him for the Cure of ſo great a Congregation*? Had not the means or revenue (at which you aimed) been likewiſe great, but ſmall, would you (out of a meer love to ſouls) took a Committees decree, which you procur'd for a call to that *Cure*? would you have taken (with that good mans bread whom you robbed) ſo great a charge and burthen upon you? I appeal once more to your conſcience for an Anſwer to this Queſtion. O Sir, I muſt here cry out with St. *Chryſoſtom* in the like caſe, Πάντα προφάσεις, I fear all is but a deluſion, a meer juggle and pretext. And too many there be (conſider whether you be not ſuch or of that number) who pretend in their Speeches to the cauſe of God, likewiſe to Piety and Religion, yet if they were throughly ſifted, and their thoughts ripped up, would be found to have a * *Wolfs* heart under a Sheeps skin.

Luk. 6. 38.

* Πεπλασμένον ἔχουσι ἐκεῖνοι τὸ χρῶμα, καὶ ἐπιεικείας προσώπον ὑποδυόμενοι κρύπτουσι ἐν τῇ δορᾷ τοῦ προβάτου τὸν λύκον. Chryſ. 8. Hom. in Gen.

And that I may at once teare off that skin and diſcover a Wolf under it, that being diſmantled you may no longer deceive the world with falſe pretences, with a vizard or mask of godlineſs and meekneſs, I muſt mind you of a paſſage in a Letter. (which I have to ſhew) under your own hand, writ long ſince from *Kidderminſter* to one Dr. *Hill*, it is in a Poſt-

ſcript

ſcript of that long tedious Letter (or rather Treatiſe) about Gods Preſcience and Decrees; when you had ſurely tyred your ſelf with a prolix pen, and asked pardon of him for that prolixity: after a ſhort complement, you write thus plainly and ſay unto him, *Thurſday next we have appointed to keep in three parts of the County, to ſeek God for his direction* (*i. e.* to direct you in thoſe wayes which tended *to*, and ended *in* faction and ſedition (is not this Blaſphemy joyn'd with Hypocriſie?) *But I have been in the heat of my Zeal ſo forward to Changes and wayes of bloud* (the Wars) *that I fear God will not let me have an hand in the peaceable building of his Church, nor to ſee it; for I have been alwayes taken off when I attempted it*: And then after this, free and open Confeſſion you conclude with a ſad Narrative of an *Epidemical Feaver that had ſeiz'd among others upon your Family, together with a conſiderable part of the Godly* (as you term them) *of your Flock*; ſo you call it, but falſly, for indeed it was not *yours*, but (as it hath been ſuggeſted to you before) anothers.

Here again, Sir, you are αὐτοφόνος, and αὐτοκαλάκειλος, you condemn and wound your ſelf by your own hand and pen, hereby verifying thoſe two predictions of the Prophet *David*, *Pſal.* 37. 15. *Pſal.* 64. 8. (where he ſpeaks of the ungodly) *Their Sword ſhall go through their own heart, and their own Tongues ſhall make them fall*; or, according to the Hebrew phraſe, *They ſhall make their own Tongue to fall upon themſelves.*

You confeſſe that (as St. *Paul* was when he perſecuted the Church, *Philip.* 3. 6.) you were tranſported with an *heat of Zeal*, which indeed, if it be turbulent (as it is in thoſe who are paſſionate) and not temper'd with diſcretion, or allayed by reaſon, emblemiſed by that golden bridle, wherewith (as the Poets fain) *Minerva* managed her winged *Pegaſus*, without this it is like *wild-fire*, it carries men beyond all bounds and compaſſe of Moderation, and hurries them head-long into the pit of ſtrife and diviſions. *Zeal* is a good ſervant when it hath Reaſon for its Miſtreſſe, but an ill Maſter when Paſſion is its guide or leader: It is like an head-ſtrong and high-mettled horſe that is unruly, and ſoon caſts his Rider. It could not be in you (a pretender to ſo great underſtanding) a *Zeal*

with-

without knowledge, which is proper or incident to the simple and devout, and like an *Ignis fatuus*, leads them in by-wayes, and down dangerous precipices; such a kind of Zeal is (as St. *Bernard* sayes) *insufferable where it is, and very pernicious.* It was rather (as many conceive) *Jehu's* Zeal, riding in the Charriot of Faction, drawn with four fierce beasts, *Pride* and *Malice*, *Ambition* and *Covetousnesse*. This is a *Counterfeit Zeal* which wants Truth and Sincerity, and is the *Zeal* of subtile and crafty professors, who pretend God and his glory, as *Jehu* did, but intend some private and sinister ends either of honour or promotion, or filthy lucre. Examine your own breast whether it was not scorch'd with this false fire; when out of *Zeal* to a bad cause, not warranted by Gods word, but repugnant to it, you did defend and promote it so, as to Canonize for Saints many that dyed *for*, and *in* it: Witnesse that scandalous and bold Assertion in your Book called "*The* "*Saints Everlasting Rest*, where you say, Surely *Brook*, and "*Pim*, and *Hambden*, and *White*, &c. (it seems you have more "of this fry in your Catalogue) *are now Members of a more* "*knowing, unerring, well-ordered, right-ayming, self-denying,* "*unanimous, honourable, triumphant Senate*, &c. you mean Heaven, whither you assure the World they are gone; O daring presumption! What was this but to encourage others that followed in the wayes of Rebellion, by placing those (who were the *Antesignani* or leaders of them) on Thrones in Everlasting blisse? Thus you turn Heaven into Hell by a strange *Antistrophe*, in making it a Receptacle of presumptuous sinners: were I assured of their Repentance, their humble and hearty sorrow for their sins, and of the satisfaction they had made for the injuries they did to others, I should be (as Charity commands me) of your mind or perswasion; till I am so assured, *ἐπέχω*, I shall so far play the *Sceptick* as to suspend my Judgment. *Secret things belong to God*, the great Judge and Lord of Heaven and Earth, to whose *Mercy* I should be injurious, should I deny Heaven to humble penitent sinners, and wrong his *Justice*, if I should affirm that Hell is not the certain reward of a *Ravillack*, a *Faux*, a *Garnet*, or a *Catesby*; I mean, Traytors and Rebels, Seditious

and

Serm. 49. in Cant. Impotabilis atque scientia Zelus, & plerumque pernicioſus.

2 King. 10. 16.

page 101.

Deut. 29. 29.

and Schismatical persons, who live and dye in their sins.

Thus Sir, you see how blind and counterfeit *Zeal* may be mistaken, *calling evil good, and good evil, putting light for darkness, and darkness for light, bitter for sweet, and sweet for bitter.* To such deceivers there is a *woe* (which is full of terrour) affixed and pronounced from God by the mouth of his Prophet. Isa. 5. 20. Φοβερὸν τὸ ῥῆμα *Chrys.*

Again, to discover the falsity of your Zeal, descend into your bosom by a privy search, and try whether you were not in the former bloudy times of the same temper with *Demetrius* and his Complices, *Acts* 19. who cryed (and that aloud) *Great is Diana of the Ephesians, ver.* 28. but meant her little *Silver shrines*, by making of which they got much wealth: and whether, when you with your *Confederates* pretended the *setting up of Christ in his Throne* (which was the usual language of those times) you designed not the dethroning of the *King*, and pulling down the *Bishops* from their Episcopal Seats, that you might mount into them and *Lord* it (as some began to do) *over* the Church *the Lords Inheritance*. 1 Pet. 5. 3.

To return to the following words in your Letter to D. *H.* you say (and if you had feared the Lord you should not have done so) that you were *forward to changes, and wayes of bloud.* As for the former of these, the truth of your Confession is too evident by those many contradictions in all your writings, which the acute Dr. *Pierce* hath sufficiently proved to your shame in a late elaborate work, and made it clear to all judicious and unbias'd Readers by 14. Arguments, taken out of your *Key of Catholicks*, that you are (to use the Doctors words) *an arrant Papist in disguise*, in regard of your opinion and practise; and one of the Popes secret *Emissaries* blasted with the breath of the *Jesuites*, who have cunningly made use of you and your *Associates* to blow up a flame in the Church and Kingdom, which could not be quenched with an Inundation of bloud spilt in the defence of that Idol of a Motly-government which you began to set up, but was batter'd and beaten down by the Sword of the *Independent*. Besides what the Doctor hath done, one of your own *Fraternity (but of more sincerity) forced you not long since to an *Apology*

Prov. 24. 21: My Son fear thou the Lord and meddle not, &c.

Call'd *The Discover Discovered.* Vid. p. 170 171. 2. 3.

* Mr. *Crandon*, In that Book called *R. Baxters* Confession of his Faith.

logy for your ſelf (which ever argues either a reall or ſuſpected Crime) when in his *Diſp. of the Sacrament*, p. 486. he manifeſted and declared to the World, that *you are a Papiſt, and one of the worſt ſort*, they are his very words. And truly you ſpeak your ſelf to be one, by ſaying that you were *forward in the wayes of bloud*: And ſo you (with many others) were; who, like that *Sheba* the Son of *Bichri*, blew the Trumpet of Rebellion, crying out of the Pulpit (as that Rebel once did) *we have no part in David*, we will not have a *King*, but a Parliament to rule over us.

2 Sam. 20.1.

And thus, when you had by your Invectives againſt an Innocent and moſt glorious *King* made him odious to his people, doing to him as the *Jews* did to our Saviour, *i. e.* having ſtripped Him of his Royal Robes of Majeſty and Power, and covered him with the ragged mantle of diſgrace, *laying to his Charge* (as *Davids* enemies did to his) *things* that he knew not, (or was not guilty of;) after all this you, I ſay you (with others of your Confederacy) *Inſtrumentally* brought Him to the block, where He was ——————— (a ſuddain paſſion gives a ſtop to my pen) the fact was ſo foul and horrid, that I will not ſtain my paper with the blot of onely naming it. This dreadful *Tragedy* was contrived long ſince in the Conclave of *Rome* by the bloudy-minded *Jeſuits*, who have an Art to kill a man by poyſon at a diſtance, and to make many (who little think of it) Inſtruments to Act their deſtructive deſigns. *Campanella*, one of that bloudy Tribe, in his Book *De Monarchiâ Hiſpanicâ*, ſhewing to the then King of *Spain* how he might be an univerſal *Monarch*, and bring *England* under his own ſubjection, and to the Roman Religion, hath theſe words, c. 22. *Inſtiget Primores Comitiorum aut Parliamenti, ut Angliam in formam Reip. reducant*, i. e. *Let the King of* Spain *inſtigate by his Agents the leading men of the Engliſh-Parliament, to bring England into the form of a Common-wealth*, —— &c. This you know was attempted, and once effected by Murdering an Innocent and moſt renowned *King*, and with the effuſion of much bloud, with the loſſe of the lives of many thouſands who were ſeduced. Now he that (in a manner) did beat a drum, and ſounded an *Alarum* to thoſe Wars, is as much

Pſal. 35. 8.

Many years before the late bloudy and Long-Parliament ſate.

The ſame advice *Card. de Richelieu* gave to the King of *France* a little before his death, as it is recorded by an approved Hiſtorian.

much guilty of that blood (being either an *Adviſer*, *Inſtigator*, a *Conſenter*, or an *Approver* of thoſe Wars) as thoſe *Joabites* were and are, who ſlew their Fellow-Subjects, and murthered their Brethren with the Sword.

The *Tubicen* or Trumpetor in *Æſop* the *Muthologiſt*, found no favour at the hands of the Conqueror, though when he was taken in the fight he pleaded Not guilty: If the Trumpet had not been blown, there had been no battel; ſo he was reputed as one that occaſioned it, for which fact he juſtly ſuffered.

And, Sir, for that you have been your own *Witneſs*, *Accuſer* and *Judge*, and cried Guilty at the Bar of your own ſelf-accuſing and condemning Conſcience, being *occaſionally*, nay *cauſally* an *Actor* in that horrid, bloody *Tragedy*; in a word being a *man of Blood* (and I muſt tell you in your ear, what I have heard, and is commonly reported, that in the late Wars you ſlew a man with your own hand in cold blood, if it be not true, you are not the firſt that ſuffered under a falſe report aad defamation, and your own conſcience can witneſs to you, that you have frequently by your Pen and Tongue defamed and blaſted the reputation of others.) However being in the former reſpect, if not in this later, *a man of blood*, *Vir ſanguinum* (as the *Jews* phraſe it) you did well (as you adde in your Letter to *D. H.*) to *fear that God would not let you have an hand in the peaceable building of the Church, &c.* But I know not well what you mean by *Building*: you ſay in your *Dedication* prefixed to your *Saints Reſt*, That *a Church is an Aggregation of Individuals, an Aſſociation of Believers, and a Building is of many ſtones or pieces orderly conjoyned. What then is it to demoliſh but to ſeparate and disjoyn?* (you mean from the Church, as you do by Schiſme and Faction.) Our Church was once well built before ſuch as you are, and you with them, diſturbed its peace, and almoſt ruined it: whereby you advanced the *Jeſuites* plot, and they in private kept holy-day, they did feaſt, and laugh at us in ſcorn for it. Our *Church* was firmly and orderly built upon the *Foundation* of Chriſt, and his holy Apoſtles: Like *Solomon's Porch*, 1 *King.* 7. 21. It was fixed, or ſet upon two Pillars, the *Jachin* and

There is *Homicidium occaſionale*, as well as *Actuale*.

אישׁ דמים 2 Sam. 16. 7.

Pag. 7.

Eph. 2. 20.

Boaz, the props of *Peace*, and ſupporters of *Purity*, I mean ſound *Doctrine* and laudable wholſom *Diſcipline*. The *former* you corrupted by ſeditious Tenets, and rotten or unſound Opinions, ſpread and ſcattered in all your Writings: The *later* you did beat down, intending to ſet up a new Phantaſtick Model, or Fabrick of your own ſick-brains Invention. This ſurely you mean by your *peaceable Building*, to erect this without any oppoſition. But he that pulls down a ſtately *Palace*, and in the room of it erects a poor deſpicable rotten *Cottage* of Mud and Straw, he cannot be ſaid to be either a *Builder* or *Repairer*, but as the *Angel of the bottomleſs pit* is termed, *Rev.* 9. 11. *Abaddon*, or *Apollyon*, a *Waſter*, a *Defacer*, and *Deſtroyer*. I pray, Sir, do not trouble your buſie head about *Building*, look to the Fabrick of your crazie infirm body, which (as I have often heard) hath a waſting, fretting, devouring humour, an Emblem or Indication of your Souls diſtemper, for its Inhabitant, it is called a *Wolfe*, feed this, and have a care of that.

The Work now to be done is a Work of *Reſtauration* or *Repairing*, to lay together in a right order the goodly and beautiful *ſtones* of the *Sanctuary*, which you have demoliſhed, to cover it over again, within, and without, with that Gold, which you have torn from it, and inſtead of the ſame, laid on *dirt* and *mud*. God be praiſed for it, we have wiſe *Architects*, or *Maſter-Builders*, who need not your adviſe, or furtherance, neither will they call to you for your help, nor deſire your aſſiſtance.

1 King. 18. 16. 1 Chron. 22. 8, 9. You are not ignorant how that God would not permit the Prophet *David* to build him an Houſe (or Temple) becauſe his hand was embrewed in blood. *The word of the Lord came unto him, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars, thou ſhalt not build an Houſe to my Name, becauſe thou haſt ſhed much blood upon the Earth in my ſight.* But *Solomon*, to *whom God gave reſt from his enemies round about*; *Solomon*, whoſe name ſounds as much as *Pacificus*, or *Peaceable*; *Solomon* a man of reſt and peace, he built the Temple, which was Gods Houſe, and hereby God intimated his mind unto us, that peace, which is the Nurſe of Religion, is his delight eſpecially)

(* especially when it is joyn'd with *Truth*) and that the *Church* can neither be settled nor preserved without it, which is, as † *Cassiodorus* defines it, *Concordantium in bono animorum ordinata tranquillitas*, a *sweet agreement or concord of many souls knit together, and combin'd in the promoting of what is good and religious.* It is a quiet temper of an humble and meek spirit, which (as Saint *Austine* sayes) *Simultates tollit, bella compescit, iras comprimit, superbos calcat, humiles amat, discordes sedat, inimicos concordat*, it raises no storms, but allaies all tempests in State and Church; it is the cognisance of a Saint, and of a genuine Son of God, who is the God of Peace. And let me mind you of a saying of Saint *Gregory* in his Morals, *Si Dei vocantur filii qui pacem faciunt, proculdubio Satanæ sunt filii, qui pacem confundunt, If those that are peace-makers are called the children of God*; then by the Rule of contraries, *They that disturb the peace of the Church, and are peace-breakers, they are the Sons of the Devil*, by way of similitude or likeness. And you being by your own Confession very active and forward in the waies of blood, or a Leader by your Counsel, and Doctrine of those that shed it, forbear to think, or style your self *a man of God*, presume not to meddle, or engage in so great and glorious a Work, as to repair or re-build that Church which you (with others) have ruined. And whilest the Master-Builders, the right Reverend *Bishops*, with their *Assistants* (godly and learned Divines) are making up the breaches of it, deal not with them as *Sanballat* and *Tobiah* did by *Nehemiah*, when (after the *Jews* return from their long captivitie) he went about to re-edifie the broken Wall of *Jerusalem*, do not (as those two did) reproach and vilifie our *Nehemiah*'s, whilest they are engaged and labouring in so good a Work, *the work of the Lord*, lest that curse fall upon you which is denounced against an ungratious Son, *Prov.* 30. 17. * *The eye that mocketh at his Father* (whether Natural, Civil, and Ecclesiastical, (of this later sort is every Bishop) *and despiseth to obey his Mother* (even the Church) *the Ravens of the valley shall pick it out, and the young Eagles shall eat it*, i. e. he may or shall fall into that coudemnation (or worse) which befel proud *Haman*, *Esth.* 7. and so be exposed to Vultures,

* Zech. 8. 19. Love the Truth and Peace:

† In Psal.

Aug. de Verb. Dom.

Mat. 5. 9.

Nehem. 4. 1.

* *Oculum* i. e. *immorigerum filium in malam rem condemnabit Deus.* Jun.

or other ravenous Birds and Beasts, to devour him. Think of *Hugh Peters* his destinie, who (as you speak of others in your *Gild. Salvianus*) *took up his Religion, even the Truth it self, in a Faction*, think seriously of his just and heavy doom, and beware of Pride and Contention.

Pag. 207.

An humble, peaceable, meek, and quiet spirit becometh him who pretends to be a *Minister*, or Servant of the great * Master of Humilitie, (as *Augustine* calls him) our Lord Christ, and is design'd by his high Calling to be a *Publisher of the Gospel of Peace*. A *Minister* (if I may so call him) that spits nothing but fire, *whose Teeth are Spears and Arrows, and his Tongue a sharp Sword*, † wherewith he cuts and wounds the Reputation of those who are every way his *Superiors* and *Betters*, both in dignitie of Place, preeminence of Calling, also in Pietie and Knowledge: I count such a man to be a very *Monster* in Nature, whose Soul (if it were lookt into and laid open) would appear to be blemish'd with a monstrous deformitie, being crooked with *Schisme*, cankered with *Envy*, imbittered with *Malice*, swollen with a Timpanie of *Pride* and *Arrogancy*, and covered all over (as it were) with a *Leprosie*. O Sir! let us not deceive our selves, nor think we can deceive God, though we cheat the World with those *Phenacisms* or Impostures of wicked loose-tongu'd men, who endeavour to raise a Fabrick to their own Fame, out of the Rubbish or Ruines of anothers wounded Reputation: Let us not look into other mens Writings, more to Carp at them then to be Reformed, instructed and edified by them, lest we appear like to that proud Heretick *Nestorius*, (whose Name is odious to all Ears) of whom one saies, that he was, *Contentionis magis, quam Veritatis cupidus*.

* *Magister humilitatis.*

Psal. 57. 4.

† Of this your Virulency Dr. *Pierce* has given a full account, *Sect.* 39. pag. 241. of the *Discoverer Discovered.*

Sir, if you will still be reading and turning over Books, let me commend one to your private study & use, it is *Liber Conscientiæ*, the *Book of Conscience*, which is stamped with plain, legible, and so indelible Characters, that if you look into it narrowly with an impartial, single Eye of an uncorrupted judgement, it will certainly (as it is Διὸς ἀδίκας Θ, a most sincere, just Judge) condemn you. And if you cannot rid your selfe of that *Scribendi scabies*, if you have such an itching hand

hand that you must be writing, first make *Animadversions* upon that Book, then you will discover all your fearful miscarriages, as to the King and Church, &c. for such a Discoverie you once praied (when you were in the good mood) in these very words, which I find in your *Gild. Salvianus*, Pag. 162. 3. *Lord open our eyes at last, that we may see our own miscarriages, for surely they lie as Mountains before us, and all the World about us may see them, and yet we will hardly see them our selves.* Who is so blind as he that will not see, and who deafer then he that will not hear? *Who is blind but my Servant? or deaf as my Messenger that I sent?* So God complains by his Prophet *Isaiah* of those pharisaical deceiving Propets of that age. They wilfully shut their eyes against the light of that Truth, whereby their errours and enormities might have been discovered. Sir, should I object blindness to you, and say as Christ did to the Pharisees, *You blind Guide, who strains at a Gnat, and swallows a Camel,* you would I know be a little inflamed, I had rather say of you, as *Balaam* did of himself, that you are a man * *apertus oculis* (as *Tremel.* renders it) *whose eyes are open,* you cannot but discern those *Mountains* you speak of, seeing you are so quick-sighted, as to discern a small stain or spot in the *Garment*, and a little mole in the *Face* of your Mother the Church, and like an unkind Son, traduce and revile her for it.

Isa. 42 19.

Mat. 23. 19.

* i. e. *Donatus luce spiritus divini non ad sanctificationem perpetuam, sed ad quasdam res pervidendas Temporarias.* Jun.

He that goes down to the bottom of a Well, may from thence have a clearer prospect of the heavenly Bodies, then he that standeth on the top of it; and he that stands in the midst of a Vale at an equi-distance from an high Mountain, shall discover more of it (as to its height and depth) then he that views it afar off upon an high Turret: Thus, Sir, if you descend into the *Valley* of *Humility*, if by an humble search (join'd with a laborious desire of finding what you seek or search for) you look narrowly into your Soul, and examine your Conscience, you may discover (as others have done) those *Mountains of miscarriages* you speak of: among many others you may find one of a deep stain, and an high strain, your widening the wounds of a bleeding Church by *Schisme*, & your tearing off those healing Plaisters of accommodation, which

which our wiſe *Phyſicians* (our Sacred King, and our Right Reverend Biſhops) have laid *on*, or applied *to* them. This and the reſt of your *mountainous* Crimes have reached even to Heaven, to the Throne of Juſtice, and will (notwithſtanding the *Act of Indempnity*) fall heavily upon you without Repentance, and *bring you to deſtruction both of body and ſoul. Judge your ſelf therefore that you be not judged*, by a judgment of condemnation from the Lord. *Repent you truly of your ſins paſt*, of your unbridled paſſions, and the unruly actings of a miſ-led ſpirit, in fomenting the late war by your *preaching* and *writing*, when you not only engaged in it your ſelf, but encouraged many thouſands into it, whileſt you ſowed the ſeed of *diſcord* in the Church, and hereby fell under that heavie cenſure and doom of King *Solomon*, Prov. 6. 12, 14, 15. *Homo nequam, a man of Belial* (ſo it is in the Hebrew) *a naughty perſon, a wicked man*, Contentiones immittit, *ſcatters in the Church*, or *ſoweth Contentions*; *Therefore ſhall his calamity come ſuddenly, ſuddenly ſhall he be broken without remedy*. You read here what *Solomon* calls him who hatcheth diviſions: And however ſome may ſlight, or make nothing of this contentious humour, I dare boldly ſay, and I have a Right Reverend Father of the Church his words (beſides Gods) for my warrant, *That a private murderer ſhall make an eaſier anſwer for himſelf* (both at the Bar of mans here, and of Gods judgement hereafter) *then a publick Diſturber of the Churches peace*. For, one may kill a man by a caſualtie without deliberation, or being ſurpriſed and tranſported by the violence of a great paſſion, ſo the rule will hold on his part, which is delivered by the *Schoole-men*, *Ubi majus eſt motivum, ibi eſt minus peccatum*; *The greater or ſtronger the motive to a ſin is, the leſſer is the ſin*. But he that ſowes the Tares of Diſcord in Gods field the Church, and doth it with counſel, and a premeditate deliberation, O how great is his guilt? Here *motivum minus eſt, ergo majus peccatum*. Therefore reſolve to repent of this hainous ſinne. That you may declare the ſinceritie of your Repentance, and withal confute the World (which judges you to be of *Apollinarius* his temper, who was a man of a proud, contentious Spirit, and as you have done, *Orbem liberis ſuis replevit*,

Biſhop *Hall* his Sermon of the *Miſchief of Faction*, preached before our late King, 1641.

replevit, writ many Books ſtuff'd with many Hereſies, or falſe Opinions, for as in much talk there is much ſin, ſo much falſitie attends a facile, frequent, contentious ſcribbling) I ſay for the manifeſtation of your ſincere and heartie repentance towards God, publiſh an humble *Retractation* of your erroneous and dangerous Opinions, to undeceive and reform your ſeduced *Admirers*; renounce all the rebellious Principles or Tenets in your *H. Commonwealth*, wherein you acted the part of a miſtaken State-Politician, not of a true Goſpel-Divine. Now, that the thick film of *State* and *Self-intereſt* is fallen from your eyes, ſo that you may diſcern Gods wrath againſt *Rebels*, viſibly ſeen in their deſerved puniſhments, ſay no more (as you do in that miſchievous *Pamphlet*) *That you cannot ſee that you were miſtaken in the main cauſe*, (viz. in Subjects taking up of Arms againſt their lawful and religious King) *nor dare repent of it*: (O fearful Hypocriſie, if not Blaſphemie!) Nay you go on, and fear not to ſay, *That you would not forbear doing the ſame*, (i. e. Rebel) *if it were to do again, in the ſame ſtate of things*, i. e. a ſtate of *Diſorder* and *Confuſion*, when the Feet (the loweſt and baſeſt of the people) get above the Head, and the Hands moſt unnaturally ſtrike at it, when the Commons ſhall invade the Crown, and a bold Uſurper get into the Throne, (*quod omen avertat Deus*) then it ſeems by your Proteſtation you are reſolvrd to joyn iſſue with them in their Rebellion, and * *to behave your ſelf as a loyal Subject to him or Them*. Theſe are ὑπέρογκα ῥήματα, turgid, high towring and ſwelling ſpeeches of one that had then the *perſons of men in admiration, becauſe of advantage*, or gain; or to ſpeak in S. *Peters* phraſe, they are ὑπέρογκα ματαιότητος, *great, big ſwollen words of vanity*, not conſiſting with that Truth and Humility which you profeſs or make a ſhew of to your deluded followers. O caſt them out of your Heart and Tongue: *Lift not up your Horn on high, and ſpeak no more with a ſtiff neck. Have a lively Faith in Chriſt our Saviour, who came into the woold to ſave ſinners.* That Faith purifies the Heart (or rather Chriſt laid hold on by it as an Inſtrument) and joyned with repentance, will remove thoſe fore-named *Mountains* of Sin, which may lie heavie upon your Soul or Conſcience. *Amend your life*, or

Vid. Baſil. Ep. 74. Facilitati ſcribendi conjunctam habens non vulgarem linguæ volubilis facultatem, orbem libris ſuis replevit. contempto Eccleſiaſti qui cavendum eſſe dicit, ne multi fiant libri, &c.

Pag. 486.

* Theſe are your very words in the Preface to your Book.

Jude verſ. 16. 2 Pet. 2. 18.

Pſal. 75. 5. *Collo duro* h. e. *reluctante & renitente contra voluntatem Dei.* Jun.

or manners, which are turbulent and seditious, *and live in perfect Charity with all men.*

You see Sir that I have been bold to accost your Soul, and to awaken your sleepie spirit with the spiritual and heavenly charmes of our Churches *Liturgy* (by you shamefully despised) they are a part of that Divine and Solemn Exhortation which it uses to *Communicants* to mind them of their dutie by way of preparation before they partake of the blessed *Sacrament*; and accordingly I must suggest this (which is the sense or opinion of Saint *Austine*) for an undeniable Truth unto you, that he has no *Communion* with Christ our *Head*, that is divided in his love and obedience, from the Church, Christs mystical Body, being a factious *Separatist*, who will not joyn with Gods people, his Saints and Servants, in the publick Service of the *Church*, and loads those with hard censures and reproches that do it; who also (which argues a perverse obstinate Spirit) is ever wrangling and disputing when he should *obey*, forgetting that injunction or command of Christ by his Apostle, Heb. 13. 17. *Obey them that have the rule over you*, Ductoribus vestris parete, *Obey your Guides*, (i. e. your Spiritual Leaders to Heaven) so *Beza* translates the words, and in his Notes upon that Text, saies thus, *Sic appellat Apostolus qui alibi Episcopi vocantur*; the meaning then of that place is this, *obey your Bishops*, the Reverend Fathers of the *Church*, and submit your selves to their Authority by an humble observance of their *Canons* and *Injunctions*, which tend to Uniformity in the Church, without which Uniformity there can be no Peace nor Unity in it, but *Divisions*, and *Factions*, much *Discord* and great *Enmity*: For when one partie in the Congregation shall kneel and the other stand, one be uncovered in the time of Divine Service (which is very commendable and decent) and another next him covered, &c. There will in a short time arise from hence such fatal *Feuds* among them, as were between the *Samaritane Jews* and those that inhabited *Ierusalem*; for, these differences in worship will seem to the several parties, or divided sides, as a great deformitie in their Adversaries: Then he that is rude, and slovenly in Gods Service, and thinks (as those in Saint *Hierom*

Si Christum tenetis, quare ipsam Ecclesiam non tenetis? Aug. Ep. 166. So he bespeaks the *Donatists.*

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν.

* *Hierom* did) that God is ſo beſt ſerved, that man will cenſure another (who ſerves God with a decent comelineſs) for being Popiſhly-affected and ſuperſtitious; Theſe cenſures will end in mutual hatred, and as one ſin begets another, this want of affection may end in a Civil Diſcord, and this terminate (as it hath lately done) in the effuſion of Chriſtian Blood.

* *craſſam ruſticitatem pro ſanctitate habent.* Hieron. Ep. Marcellæ.

All theſe dangerous conſequences may be timely prevented, if all the *Miniſters* or *Diſpenſers* of Gods word would wiſely among themſelves *Unite* (which I pray God they may do) and *combine*, not only in the true *Doctrine* of the Church, but alſo in a ſtrict and due obſervation of that Order in its *Diſcipline*, which is commended to their practiſe by thoſe who are ſet over them by *God* and the *King*, and to whom (by vertue of their ſolemn promiſe and ſtrict obligation, which they bound themſelves to at their Ordination) they owe a filial Canonical obedience. How happy and glorious even to the ſhame of our Adverſaries, might this Kingdom (with our Church) be, if all *Miniſters* of the Word would, (Oh that they would!) beſides their former double duties in the matter of *Doctrine* and *Diſcipline*, add another excellent work, it is, inſtead of filling the peoples heads with vain ſcruples, againſt our laudable, uſeful, innocent, ancient *Ceremonies* (which are the hedges of Religion, and banks to keep out Profaneneſs) to poſſeſs their hearts with a Reverend eſteem of our moſt religious and moſt gracious Soveraign, together with a filial and awful reſpect to the Spiritual Fathers of the Church, and with a perſwaſion of the Antiquitie, Neceſſitie, and Benefits of *Epiſcopal Government*, inſtituted by Chriſt in his Apoſtles, and from them derived to the Church, and continued hy an uninterrupted ſucceſſion in it above 160. years, without which (*Rebus ſic ſtantibus*) it is as impoſſible for our Church and State to continue in peace and ſafety from Schiſmes and Hereſies, as for the body to keep from ſtarving without daily ſuſtenance, or for an houſe to ſtand long that is built upon a ſandy foundation.

Would you (with the reſt of your Brethren) diſcharge the fore-named duties (to which you are obliged by vertue of

those Oaths which you took, if lawfully ordained) and would you *endeavour to keep the unity of the Spirit in the bond of peace*, i. e. in an external profession of Love and Concord (which is *quasi vinculum & nexus interioris unitatis spiritus*) or in an united conformitie and peaceable conjunction in the outward service of God, *then should Jacob* (all the true Saints and Servants of God) *rejoyce, and Israel be glad*, then should we not be had in derision by them (I mean those of the Romish perswasion) who are round about and dwell among us, laughing at our divisions, insulting in these advantages given them by our Factions, whereby they gain many Proselytes; then too would all our fierce disputes be silenced, and all factious contentions cease, which are the *Pests* of true Religion, the *Moths* of all Reformation, the *In-lets* to Superstition, and the *Nurses* of Profaneness; against which Saint *Paul* in his first Epistle to the *Corinthians*, Chap. 3. so much inveighs, and makes them the κεῖλίεια, the Indications, Marks, and Cognisance of those that are σαρκικοὶ, *carnally minded*, vers. 3. and not sanctified or guided by Gods holy Spirit, the Spirit of Love, Unity, and Concord, Hence it was (and it is observable) that in regard of the *envyings, strifes*, and *factions* (by him termed διχοστασίαι) which were among those *Corinthians*, the Apostle closed his second Epistle to them with this Benediction, *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.* This is subjoined to no other Epistle, because those of *Corinth* as yet wanted the Spirit, in that they wanted love and peace, internal in their Souls or Consciences, and external among themselves, whilest they were overcome with malice, and miserably torn asunder in their affections by Schismes and multiplied Divisions.

Eph. 4. 3.

Anselm.

The Church of God loses, and none gain but *Rome* and *Hell* by our Separations and Divisions.

Bish. H. *Decad* 3. *Ep.* 1.

In imitation of our blessed Apostle, I shall close all with my Prayers and Supplication to the God of peace, that his blessed Spirit, the Spirit of Love may rest upon you, to enlighten you with the knowledge of your Duty which you owe to those who are your *Præpositi*, and to guide you in better waies then those in which you confess you formerly walked, that you may hereafter move, not in the waies of *blood* and

and *falſity*, but in the waies (which Chriſt walked in) of *Truth* and *Peace*: This for your own particular perſon, and others miſ-led by you, ſhall be a part of my daily devotions and requeſts ſent up to the Throne of Grace in the behalf of all thoſe who have erred and are ſtill deceived by their wilfully-blind Guides, and ignorant Teachers, who are not *Paſtors* but *Impoſtors*, *Seductors* not *Doctors* (as a Father calls them) and are *inter Docentes* when they ought to be *inter Diſcentes*, are bold to teach others when they ſhould learn themſelves what be the principles of Religion, *viz. Faith*, working by love, *Repentance* and *Obedience* to the Laws of *God* and the *King*: Hence it is that (as *Leo* ſaies well) *Magiſtri erroris exiſtunt, quia Diſcipuli veritatis non fuerunt*, They become maſters of error or Teachers of lyes, becauſe they would not ſit at the feet of a *Gamaliel*, a Doctor of the Law, and diſdain'd to be the Diſciples or Scholars of thoſe who in the two famous and now flouriſhing Univerſities are the Profeſſors of ſound learning, and teach ſaving Truths. *Bern.*

Lord open their eyes to ſee their errours, and I ſhall ever pray to the ſame God (in whoſe hand is the golden Key of knowledge, to open and ſhut when and where he pleaſes) that he would be graciouſly pleaſed to unlock the door of your heart (as he did the heart of *Lydia*) that you may embrace this freedom of my Pen, guided by the hand of Charity or Love to your Soul, with an amicable reception, and without the leaſt return of hatred, or of an angry indignation; ſo that being fully convinced (as I hope you will be) of your ſad miſcarriages in Preaching and Writing, you may like an humble *Palinodiſt* recant your errors, and be re-admitted after your Conformity into the Arms or Boſom of the Church (from which you are *ſeparated*) and received into its bleſſing, which by your *Separation* you have forfeited. This is the hearty deſire of *Him*, who till he ſees your Printed *Retractation*, muſt renounce all * Communion (though as to the two firſt Letters of his Name he has a ſeeming conjunction) with you, and not out of fear but modeſty, ſubſcribes, *Not Yours*, till you are your own, and come to your ſelf by returning to the *Church*, and ſhewing your ſelf an obedient Son unto *Act.* 16. 14.

* Rom. 16. 17. *Mark them which cauſe diviſions — and avoid them.*

unto it, as I profeſs to be, and ſhall ever labour to approve my ſelf ſuch in all ſincerity, and a faithful (though moſt unworthy) Miniſter of *Chriſt Jeſus*,

R. B.

Martii 10.
1661/2

Qui peccantem blandimentis adulantibus palpat, peccandi fomitem ſubminiſtrat, nec comprimit delicta ille, ſed nutrit. At qui conſiliis fortioribus redarguit ſimulatq; inſtruit, fratrem promovet ad ſalutem. Cyprianus.

A PROTESTATION

To vindicate the *Author* of the foregoing *Letter* from all ſuſpition of Animoſity, or Malice in Writing, and to manifeſt the Sincerity of his Hearts Intention.

IT was ingenuouſly fancied, and as wittily ſaid by a great Maſter of Language, that *Truth* is a Severe and Coy *Lady* or *Miſtreſs*, that hath led her Followers and Servants into great miſeries, ſo that they who have gone after her at too great a diſtance, with the loſs of themſelves, have loſt the ſight of her, and they who came too near, or cloſe at her heels, have had their Teeth ſtruck out by her. Sir *W. R.* in his Preface to the Hiſtory of the World.

The veritie of this Aſſertion too many have oft found by a ſad experience, who for ſpeaking or writing the *Truth* have met with great oppoſition, and ſtirred up many enemies, who diſcover the Hypocriſie or rottenneſs of their Hearts by their ſharp Invectives, and railings againſt thoſe, who, with no leſs ſincerity then freedom either of Tongue or Pen, have diſcovered and laid open to them, and the deluded World their boſome-Sins, and diſſembled Vices. The Prophet *Michaiah* met with this unkind and rude entertainment from wicked *Ahab*, *I hate him* (ſaid he, ſpeaking of that Prophet to King *Jehoſaphat*) *becauſe he doth not propheſie good concerning me, but evil.* Thus too Saint *Paul* was rewarded only with hatred from thoſe proud *Galatians*, to whom he writ, and was looked upon by them as *an enemy, becauſe*

Hæc eſt conditio veritatis, ut eam ſemper inimicitiæ perſequantur, ſicut per adulationem perniciosæ amicitiæ comparantur. Hieron.

1 King. 22 8.

Gal. 4. 16. *because he told them the Truth*, nay he went so far in his sharp reproof as to affix unto them the title of ἀνόητοι, mad men, and fools because they would not obey it, *Chap.* 3. 1.

Saint *Austine* in his Tractat upon St. *John* saies likewise, that Truth hath for its constant Attendants these two properties, it is (so he) *Dulcis & amara, sweet* and *bitter* (so that out of this fountain proceed two distinct streams, contrary to what Saint *James* asserts, *Chap.* 3. 11.) *Quando dulcis est parcit, quando amara curat*, when it is sweet it spares the sin, but may for want of sharpness hurt and destroy the person, but when it is imbittered with biting reproofs it may offend the sinner, whilest it destroyes his sin. Thus I believe I shall incense the man to whom I have inscribed my Letter, and withall provoke many of his Sectaries, or Followers, who, (as their Leader Mr. *Baxter* saies in his * *Reformed Pastor*) *have taken up their opinions in complyance with their parties, and look more at who believeth it, then what is believed*: And taking for a Gospel-Truth whatsoever is asserted by their perverse bold Guide, speak against, nay raile at those whom they hear (most justly) to inveigh against their partie, and the man who is their Ring-Leader, or Head of the Faction, and like that *Theudas* (*Act.* 5. 36.) *who boasted himself to be some-body*, draws much people after him by his false and pompous Ostentation. And thus they do, *i. e*, raile, and calumniate their Opposers and Superiours for these two Reasons (as we may safely judge) *First*, that by their scandalous reproches cast upon the Church and its faithfull godly Ministers they may scare and seduce others who are well-meaning, but half-knowing Christians. *Secondly*, to justifie themselves by reviling their Opposers, or to beget in the people an opinion of the goodness of their cause, that their *Schisme* or Separation may not savour of Malice, Pride, or an ambitious Covetousness, but appear in the eye of the World dressed up with a shew of Conscience, and an appearance of Religion and Godliness. What such hot-spurr'd and fierie-spirited *Zelotes* may hereafter write or say I shall not value, but solace my self with the Testimonie of my Conscience, and so I solemnly *Protest*, that with the same ἁπλότης and εἰλικρίνεια (the

* Pag. 107. *Tam imbecillia sunt Judicia hujus temporis ac pene nulla ut qui legunt, non considerant quid sed cujus legant, nec tam dictionis vim atq; virtutem, quam Dictatoris cogitant dignitatem.* Salvian.

(the ſame for qualitie though not for degree) I ſay with the ſame *ſimplicity* and *godly ſincerity* (which Saint *Paul* aſſerts to have reſided in his more ſanctified Soul) I undertook this difficult and dangerous work to encounter with him who is another * *Zamzummim*, a Giant-like, greatly admired Leader of a Faction, with whoſe Actions and Writings I have been very much ſcandalized, finding them interſperſed and ſowred with many poyſonous and falſe opinions repugnant not onely to the Scriptures, to the belief and practiſe of the Church in all Ages, but alſo diſſonant and diſagreeing with our National Churches *Articles*, which are grounded upon the Sacred Word, and concurre with the judgement of all the ancient Fathers.

2 Cor. 1. 12.

* Deut. 2. 20.

Now I, out of a meer *Philopſuchie*, out of a ſincere love and tender regard to many poor deluded Souls, the leaſt of which (if any may be termed little) is ſo dear to *Chriſt*, that he would (if there were need, as there is not) deſcend from Heaven again, and ſuffer on the Croſs to gain it; being warmed with this Celeſtial Fire, and incited by Gods Spirit, I have in oppoſition to Mr. *Baxter*'s falſe lights (like that of *Nauplius* in the Poet, who by it deceived the miſguided *Grecians*) I have ſet up a true diſcovering light, by unmasking an Impoſtor, a φρενατάτης, ἀνυπότακτος, and ματαιολόγος, who has deceived himſelf, and deceived others, an *unruly* perſon, and a *vain talker*, who (as it were) is clad with a partie-coloured Coat, that hath a gaudie ſilken facing, but a rough lining, whom too by the unequal beating of his Souls pulſe in matters of Religion (it being ſtrong and quick in Faction and Oppoſition, but weak and ſlow in Obedience and Submiſſion to his Spiritual Fathers) we may hence infer, and give a ſafe *Criſis* that he is ſick of a feveriſh diſtemper in his Spirit, *a man of Pride*, diſcontented and quarrelling that many excellent Perſons, whom he thinks beneath himſelf in Piety, ſhould be above him in Place and Dignity; and doubtleſs would he accept of a Biſhoprick, were it not for diſpleaſing his Phanatick Partie: ſo aſpiring are his thoughts, ſo great an eſteem has he of his own parts, and *Diotrephes*-like, is a no leſs lover of power and preeminence.

Lycophr. in Caſſand.

Tit. 1. 10.

3 John 9.

And

And were it not for *Pride* (which ſmothers and blaſts all good parts) he who is now a ſmoaking fire-brand in the Church, might have been a bright ſhining light in it, and guided the peoples feet in the way of peace. The man ſurely (if Gods word be true) is out of this ſaving way, who proudly and contemptuouſly *ſpeaks evil of Dignities*, and (I am ſorry to ſpeak it) is included in the number of thoſe, againſt whom the Apoſtle Saint *Jude* denounces a woe or curſe, Verſ. 11. *Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core*, i. e. they reſemble *Cain* in his implacable bloody malice, *Balaam* in his greedy, griping Covetouſneſs, and *Core* in his factious, peeviſh Rebellion againſt the dictates and commands of *Moſes* and *Aaron*, the *King* and the Lords high *Prieſts*.

Jud. verſ 8.

Ve ipſis, i. e. *maledictio ipſis imminet, neq; enim tam imprecatur quàm prædicit quid illis imminet.* Bez. in loc.

O you that are Lambs of Chriſts fold, and like Sheep have formerly gone aſtray, converſe no longer with ſuch devouring *Wolves*, I mean popular Diſturbers of Chriſts Church, audacious *Schiſmaticks* who will certainly betray and deſtroy your ſouls. *Schiſme* (which is a ſiding with a partie againſt the Church, and a receding from all Communion with it in the uſe of publick Prayers, and the Sacraments) as it is an inlet to many other ſins, ſo it is the road way that leadeth to the pit of deſtruction.

Go not in the way of him who is wiſe in his own conceit, and ſo untractably obſtinate in his perverſe Opinion, that he will not yield to reaſon, nor be moved to change his mind by any the ſtrongeſt, moſt convincing Arguments, nor by any milder perſwaſion, but thinks (as that moſt learned Doctor, now Lord Biſhop of *Lichfield* ſaid lately in a Sermon before His Majeſty,) "That the yielding party loſeth in his "honour, and had rather lead (being a Captain in Sedition) "then follow after (like a good and faithful Souldier) and be "preſerved with reputation, as *Core* would rather die in his "own way, then be ruled by *Moſes*, and ſave himſelfe "from ruine. O you that bear the name of *Chriſtianity*, beware of incurring that heavy cenſure which the Lord pronounced againſt the *Jews* by the Prophet, *Iſa.* 65. 2. where he

March 22. 1660.

he ſtyles them a *rebellious* and *gainſaying people*. Such was *Core* (the great Grand-ſire of *Schiſmaticks*) and his Complices, they were all οἱ ἀντιλέγοντες, Contradicters, or Gain-ſayers; *Moſes* ſummoned them to appear before him, they rebelliouſly replied, *We will not come up*, Numb. 16. 12. But mark it, *Qui aſcendere noluerunt deſcenderunt*, they who rebelled and would not come up, they preſently were ſent down quick into Hell; thoſe levelling *Rebels* the earth ſwallowed up alive, and ſo they deſcended into the black and dreadful *Abyſs* of eternal death and darkneſs. Were not *Schiſme* (which is ever attended with Rebellion) a ſin of a deep Dye, an hainous ſin, God who is a God of *Mercy*, would not in the puniſhing of it by ſuch an unparalell'd Judgement have broke out upon them in ſo great a fury of his *Juſtice*. O therefore that ye may not fall into the ſame or like condemnation, in the words of Saint *Paul*, *I beſeech you, Brethren, mark them* (with an attentive conſideration) *which cauſe diviſions, and offences contrary to the Doctrine which ye have learned, and avoyd them*, as you would a man infected with the Plague, or as you would fly from a Thief or Murderer: frequent not their Congregations or Meetings, be not familiar with their perſons, leſt you be inticed out of the right way by their falſe Doctrines, or corrupted by their private Diſcourſes, and gather infection from their evil manners. If you, for all that hath been ſaid, will be their Auditors, obſerve their Doctrine, and you ſhall commonly find it repugnant to the Doctrine of Chriſt and his Apoſtles, the ſum whereof is that which is the inward life and ſpirit of Chriſtianitie, *viz. Humility* and *Charity*, *Purity* and *Obedience* to your Superiours. They that preach *Sedition* and *Faction*, *Treaſon* and *Rebellion* they are * none of Chriſts Apoſtles, they are not ſent by him, but they run (as *Ahimaaz* did in another caſe †) with Gods meſſage in their mouths, upon the legs of their own private wills and phanſies. To ſuch I may retort in the words of Saint * *Auguſtine* to the *Donatiſts*, *Chriſtianos vos dicitis, & Chriſto contradicitis?* ye are not Chriſts Servants who contradict your Maſters commands. *Obey them that have the rule over you*, ſaies he by his Apoſtle, *Heb.* 13. 17. we will not

Rom. 16. 17.

Ameſ. l. 5. c. 12. * *Schiſmatici debent vitari, ne ex noſtro conſortio vel illi in ſuo Schiſmate confirmentur vel nos in eorum communionem habeamus, vel denique alios ad ſchiſmatis approbationem allicemus.*

* *Apoſtatici potius quam Apoſtols ſunt dicendi.* Tertul.

† 2 Sam. 18.

* *Epiſt.* 171.

Obey, ſay you, but will háve our wills though it be to the ruine of the Church, and overthrowing of its peace. I tell you again, ye that are proud and contentious, ye are none of Chriſts, nor his ſheep, who is a meek humble Saviour. And whileſt I thus freely unfold my thoughts, and impart what is true unto you, I hope you will not be * angry nor offended with me, who heartily wiſh that Mr. *Baxter* and all his *Adherents* may turn their needleſs Diſputes into obedience to their Governours, that ſo walking in the waies of Truth and Peace, and uſing all means poſſible to advance it in the Church, they may with us praiſe the Lord in the Congregation with one heart, and after one way, with joint voices and united affections, and in the end of their daies obtain that bleſſedneſs which is † promiſed by our Lord Chriſt to *Peacemakers*, and not to *Peace-breakers*, or *Church* and *State-diſturbers*.

* *Et qui Lethargicum excitat, & qui Phreneticum ligat ambobus moleſtus ſit at amcus tamen.* Aug.

† Mat. 5. 9.

This is, and ſhall be a part of the daily private Devotions of him, who has learned to wiſh well to a mans Soul, and love his Perſon, whileſt he hates and abhors his Sins.

A Prayer

For Sincerity and Unity in thoſe that profeſs the name of Chriſt, *and pretend to be Members of his viſible Body the* Church.

MOſt *glorious* and moſt *gratious* God, before the brightneſs of whoſe All-diſcerning *Eye* the ſecrets of all hearts appear, before whoſe clear and infallible *Omniſcience* the very *intrailes*, and moſt ſecret receſſes of mens ſouls lie open, and are conſpicuous; Thou who art the God of *Spirits*, and beareſt that rule over them, ſo as that thou canſt work in them a ſudden change, and diſpoſe them by an irreſiſtible power to an holy obſervance of thy will and commands, O do thou ſo work *upon* and *in* the hearts of *Hypocrites*, that they may no longer make thy holy Name, which they profeſs with their mouths, a *cloak* to hide the foulneſs of their cloſe, boſom-ſins. Make them not onely to *ſeem* but to *be* truly Religious, and holy in their lives, that they may not hereafter diſclaim (as they now do) in practiſe, what they profeſs in words, but crown the outward profeſſion of thy *Word* with a conſcionable performance of what is *commanded* and *commended* to our *Obedience* in it. Let their thoughts be heavenly, their words holy, and their actions pure, and all garniſhed with *ſincerity*, that they may in all aim, not at the praiſe and applauſe of men, but only at thy honour and glory. Heb. 4.12,13.

And becauſe thou art a *God* of *Peace* and lover of *Unity*, who didſt in the firſt *Creation* reconcile and *compoſe* all the jarring and confuſed Elements in the then indigeſted *Chaos*, to a ſweet and well-ordered Harmonie, O do thou ſo *diſpoſe* the hearts, and tune the ſpirits of our diſſenting Brethren, that they conſidering how diſpleaſing to thee, and dangerous to their ſouls that abominable ſin of *Schiſm* is (it being the *Daughter* of Pride, and the *Mother* of Strife, Hatred, and Contention)

Contention) may ever hereafter avoid all *profane* and *vain*
1 Tim. 6. 20. *babblings*, deteſt all Hereſies and wicked opinions, lay aſide all contentious diſputes againſt the Churches orderly and holy conſtitutions, which are the hedges to keep out profaneneſs, and to preſerve the purity of Gods Worſhip with amity and peace in our ſeveral diſtinct Congregations. *Let the people praiſe thee O God, let all the people joyntly praiſe thee*, thoſe that have erred let them glorifie thee by their *Converſion*, and thoſe that now diſſent in their Judgements and Practiſe from us, O let them after an inward *conviction* by thy grace, bring glory to thy great Name by their brotherly *Union* in thy publick Service, that ſo thou maieſt delight in us, whileſt we are *Sons* of peace, and we rejoyce in thee the *Father* of mercies, for thy bleſſings which we may expect *like the dew of*
Pſal. 133. 3. Hermon *that fell upon the Hill of* Sion, to diſtil from Heaven, and drop down upon us, whileſt we *love* like brethren and *live* in peace: which bleſſing we humbly pray thee vouchſafe unto us, for thy mercy ſake, and for the merits of thy beloved Son, and our dear Saviour, the Prince of peace, Chriſt Jeſus. *Amen.*

ERRATA.

SIR.

With your own, I pray Correct theſe few Errata's, *which ſcaped in the Impreſſion. This with mine is the* Printers *requeſt, who would be glad for Gods glory and the* Kingdoms *good to Print your* Retractation, *which is expected.*

PAg. 3. l. 16. r. *Qui erravit*, that ſaying of *Vincentius* nearly concerns your ſelf. p. 4. l. 12. r. *Divine* for *Divie*. p. 7. in marg. r. שונג p. 8. in marg. r. *Heſychius*. p. 9. l. 16. r. *Retractation*. l. 27. r. *Superbia typho, &c.* ibid. l. 30 r. צבועי p. 12. in marg. r. *abſque* for *atque*. p. 13. l. 20 *would* for ſhou'd. p. 15. in marg. r. *Temporarias*. p. 21. in marg. r. *Eccleſiaſte*.

FINIS.

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